THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCXCIV.—JUNE 1, 1868.

Essays, Expositions, &c.

PREPARATIONS FOR AN EFFECTUAL MINISTRY.

BY REV. HORATIO N. POWERS.

A CHRISTLY nature is needed for doing Christ's work. He who enters most deeply into the life of the Master shall minister most like him who gave his life a ransom for many. It is one thing to enunciate a dogma, and another to interpret Christ. A few sentences culled here and there from accredited divines and accepted religious formularies will suffice to establish a man's orthodoxy; but the spirit of Jesus alone can bestow the credentials of one's apostleship. Divine knowledge is no musty compilation. It cannot be gathered as men gather geographical and statistical facts, and transmitted from hand to hand. It is a life, a power working from inward depths and illustrating its heavenly source. The soul does not get its loyal affections, its blessed insights, its sweetness of sensibility and sympathy, its heroic enthusiasm, its great joy in purity and truth, from any mere acquaintance with councils and commentaries. There are depths which a man must fathom, heights which he must ascend, battles which he must fight, realities of the invisible world which he must experience, before he can largely and truly interpret the lovely and awful beauty and rich and majestic fullness of Christ, the king and Saviour. To speak mightily to men, he must give voice to their inarticulate cravings, and yearn over them with a sympathy that comprehends their worth, their possibilities, and their needs. To command their confidence, he must have wrestled with their temptations, quivered with their sufferings, and stood on the brink on which they sport or shrink afraid. He can come into sacred intimacies with souls only through the door of Christ's inspiring brotherhood. No medications will avail with sick, and aching, and sinful hearts, but such as are given in the spirit of that sacrificial love that cleanses, and consoles, and saves. No one can teach Christ further than he has learned himself. Human learning is always valuable, and no sensible Christian disparages it. Ample and exact attainments in theological science are requisite to the complete furniture of the man of God. But their is a higher preparation, something far more essential than this for ministering effectually to human souls. There must be a knowledge below the letter, behind the symbol, deep as the heart, and vital as life itself. The believer is led to it in all paths that deepen his fellowship with Jesus, and reveal within him the power and glory of his cross and life.

Grafted into him, living on him by faith, and obedient to his inspirations, something more and more precious is disclosed of his fullness, the soul is brought into closer relation with him, in all providential discipline, in all spiritual growths and enrichments in his friendship, and especially in the more thorough crucifixion of the old man and his lusts. It is a breaking away from the false and the defiling, a baptism into deeper waters, a translation to higher mounts of vision, a centralisation of life on the supreme good, a realisation of the entire sufficiency of the Crucified One to meet all the demands of the soul under the most peculiar circumstances, that contributes a blessed tuition to the minister of the new covenant. Sickness bearing one so near the celestial world that its light begins to stream over its border into this; bereavements behind whose thick cloud shine the immortal stars and sound the sweet voices that die no more; luminous days when the summer of love broods over the adoring and rejoicing soul—sorrow, joy, burdens, faith made strong through struggling and peace born in the heart of pain—whatever cuts life from its earthly moorings, stirs it with infinite hunger, deepens its delight in Christ, and sets in rich array the glories of the Holy City—help to prepare the Christly and prophetic soul for bearing the good news of salvation to the needy and the lost. He who has drank deep from the bitter cup will be tender with the weary sufferer. He who has been led through ways that he knew not to his Father's house will be least despairing of the prodigal's return. Arrogance of churchmanship, priestly exclusiveness, pharisaic pride, vanish in the inspiring sense of a present personal salvation, and the blessed charity of the atoning and consoling Christ. Escaped from the mazes of scepticism and the mires of sin, purged by refining fires, caught up to mounts of victory singing the praises of the Great Deliverer, and resting at the foot of the cross utterly satisfied with the Lord, his righteousness, the man can give strong testimony of him who can save to the uttermost. Nothing but Jesus Christ received as a life can break the fetters of caste and sectarianism, eradicate ecclesiastical conceit, and bring the bearer of the glad tidings down to the heart of a needy and suffering humanity. We do not understand him till we feel the spirit of his sacrifice and charity. His gospel is not good news to us till from its radiance in our own hearts we see it beaming on all the gloom and misery of the world. To be able to exercise a faithful pastorate, we must go with him in humiliations, in gracious compassions, in lonely watchings, in victorious faith, from the manger to the broken sepulchre. So, knowing Him by an interior transformation and the grace of his atonement, we learn the mystery of his love and the beatitude of his discipleship. We have the key to the aching, bleeding, blinded, bewildered hearts of our fellowmen, and can come to them with messages that they can understand. Then we bring to dying sinners no chaff of dead polemics. We do not proclaim as the gospel matter that we have indolently gathered from pious books of past generations. We do not stigmatise as infidels all who sadly grope for the light, but who see not yet as we see the ineffable beauty of the King. Error of opinion is then innocent in our esteem, compared with falseness and foulness of life. Having the sacred clew to the labyrinths of affection and desire, we appreciate the difficulties of the sincere, the necessities of the broken-hearted, the temptations of the erring, while we see the capacity of the gospel to supply every spiritual need. Detecting the faint dawnings of the new life in the penitent, waiting long without discouragement for the good seed to germinate in unwilling hearts, tender with unsettled but serious natures, quick to bring cheer to the disconsolate, faithful to the light that is within us, and serenely confident that the cross will triumph in all the earth, we can follow the Master's steps to homes of poverty and pain, to deserts of solitude, to the grave of buried hopes, to Gethsemane and Calvary, comprehending more and more of that great love that embraced us while we were yet sinners, and which still enfolds a needy and suffering race. O, how the light of that love fills the horizon of the true pastor's vision with a great splendour of blessed hope, and rises upon the world's darkness the very sun of righteousness with healing in its wings.

JOTTINGS OF THOUGHTS ON THE "PILGRIM'S PROGRESS."

SCENE VII.

"WE speak from experience," says Dr. Cheever, "when we suggest the importance of children early reading the Pilgrim's Progress. It never seems so beautiful, so fascinating a book, to those who read it first in later life, as to those who, having read it in childhood, when its power over the imagination is unbounded, read it afterwards with a grave perception and understanding of its meaning. It becomes a series of holy pictures engraven on the soul in its early, simple, childlike state; and though these pictures may afterwards be covered with sin, yet sometime or other their covering may be swept off, and then outshines the pictures in all their freshness and beauty."

And speaking of pictures, we may ask the question—What artistic productions, lodged in the galleries of fine arts, is for a moment to be compared with Bunyan's Pilgrim at the cross? The subject itself, is the finest and sublimest that can command the pencil of the artist. The cross, though an instrument of pain and ignominy, is an instrument also which has been hallowed and ennobled by Him, who was nailed thereto, and around which there is always seen by the eye of faith, a halo of glory. The cross, so sanctified, commands the homage of angels, and is the symbol of salvation to all who believe. Thus it has waved in the banner of the soldier, and shone like a brilliant planet on the topmost height of the sacred temple. We admit that in much of this there is gross superstition, and that with multitudes of professing Christians, the symbol is more than the reality. Still, the cross, as an instrument, is the memento of a death which is the price and earnest of eternal life. Like the great apostle, therefore, we should glory in the cross, for it has established the majesty of law, and proclaimed a holy God; it has exhibited the triumph of benevolence over human selfishness; it has provided a ransom for all who believe; and it has become a vast moral magnet, whose attractive influence is felt to the utmost extent of God's universal creation. The cross is the hope of ruined men, the wonder of adoring seraphs, and the vexation only of devils and the damned. It is the gem of the gospel, the crown and the royal robe of the ransomed, and the great organ which will thrill heaven itself into ecstacy with its grand and harmonious chords.

The scene before us relates to an event the most important which befel Christian during the whole period of his pilgrimage. It is an epoch in his history, and makes him a new creature in Christ Jesus.

Here he loses his burden. That ponderous load, which had pressed him down to the ground, was now removed. The cords or tendons by which it was bound to his back, were now snapped asunder; the load immediately fell, and Christian was relieved. What a commentary does this event give to these glorious words of Scripture:—"Blessed is he whose transgression is forgiven, whose sin is covered." "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom we have now received the Atonement." Peace with God! Who can describe its nature, or estimate its worth? It passeth all understanding, and is full of glory. Men unconverted may despise it as the child does the diamond, which to him is no more than a toy or a bauble. And yet what blessing is to be compared with divine forgiveness and divine acceptance—the earnest of an eternal salvation? There may be much in vast riches, profound erudition, first-class honours, and powers whose influence is wide as the diameter of the globe. "But," as one remarks, "riches, knowledge, fame, and power, in whatever combinations or forms of existence, are all as nothing compared with the blessing of peace. Name, if you will, the dust of the earth against the diadem that shines on the monarch's brow; name, if you will, the light, and unsubstantial summer cloud against the glorious orbs of day, but name not one object of human ambition in its strongest and loftiest flight, against Jehovah's own covenant blessing of PEACE."

The introduction of a sepulchre by Bunyan in connection with this scene of

the cross, is a just, expressive, and scriptural idea. Faith in a crucified Redeemer, not only produces the pardon of sin, but the death and burial of sin. God not only absolves, but destroys our sins. And as corrupt, like a corpse, he casts our sins behind his back, yea, entombs them in the ocean of his forgetfulness, so that they rise no more at all. Now as a burial implies a death, so all those whose sins are buried, have died unto sin. They have put off the old man with his deeds; they have crucified the flesh with its affections and lust; and in the spirit of young Hannibal, in reference to his enemies, the Romans, they have sworn on the altar of God's truth eternal enmity against sin in every form and degree.

"Yes, my Redeemer, they shall die,
My soul has so decreed;
Nor will I spare the guilty thing,
Which makes my Saviour bleed."

But at the cross Christian is visited by shining ones. The groans of the Pilgrim were as the sweetest music to the ear of God, and his tears as the most delicious wine. Hence the relief he afforded by removing the ponderous burden, and the honour conferred by sending a trio of angels. Whilst all these celestial visitors join in the salutation—"Peace be to thee," they each had their own mission to perform. The first said to him, "Thy sins be forgiven thee." The second stript him of his rags and clothed him with a change of raiment. The third also set a mark in his forehead, and gave him a roll with a seal upon it.

Bunyan in this incident at the cross, introduces a doctrine which is clearly revealed in the Scriptures, but hard to understand. We are accustomed to regard the gospel as the instrument, and the Holy Spirit, as the agent in man's salvation. And yet another agency seems to be employed in this work, which, as it is invisible, so also is it inexplicable. Angels are ministering spirits sent forth to minister to those who are heirs of salvation. Thus they are the messengers of pardon from the high court of heaven. They also bring with them the Saviour's robe of righteousness, in which the believer stands accepted and ennobled. It is theirs also to imprint on the head and heart of accepted ones, the seal of adoption and assurance. And their office also is to put in the hands of the true pilgrim the roll or chart in which the path to heaven is clearly defined. How various and how valuable is the ministry of angels! From the moment a sinner believes in Christ, these celestial spirits become his friend, his benefactor, his support, and his guide and guard. Ever is their vigilant eye upon the Christian pilgrim; ever is their strong arm ready at hand to uphold the weary traveller; and ever is their flaming sword out of its sheath ready to guard the always exposed one in the moment of danger.

"Oh! the exceeding grace
Of Highest God, that loves his people so
That blessed angels he sends to and fro.
How oft do they their silver bowers leave,
To come to succour us, that succour want!
How they with golden pinions, cleave
The yielding skies, like flying pursuivant,
Against foul fiends, to aid us militant!
They for us fight; they watch and duty ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward!"

Who can marvel if Christian gave three leaps for joy—the expression of his love, and the outburst of his gratitude. His burden was gone, his person was transformed, and his future path clear and sure. Thus this place, where stood the cross, was the beginning of his bliss, and the earnest of the pure and immortal joys above.

SCENE VIII.

In this allegorical picture several characters come before us, three of whom have the significant names of Simple, Sloth, and Presumption. They are lying on the ground, with fetters on their heels, and appear to be fast asleep. The sympathies of good Christian are excited, and he does his best to awake them, though to little use. The first cried out, "I see no danger." "There," as Cheevers remarks, "speaks out half the world." The second says, "A little more sleep," *i.e.*, a little more ease, a few more glasses—a few more evenings at the theatre—a few more bags of gold—a little more of life's pleasures, and then I will think of my soul. But the third, Presumption, cries out—"Every fat must stand upon its own bottom," which means, you mind your business, and I will attend to mine. I need none of your help, and ask that it may not be offered. And yet with all their self-conceit and independence, the Presumptions are in danger, as much so as a sailor who is fast asleep on the mast-top while terrific waves are reeling his bark; as much so as the traveller, who falls asleep at night by the side of the jungle; as much so as the man who resolves to ascend the slopes of Vesuvius, when boiling lava is welling up, and overflowing the crater. How sad to think of the multitudes enslaved by sin, and infatuated by the possessions and pleasures of sense so as to imperil the momentous interests of their immortal souls! Yet such a sight as Bunyan here describes is often witnessed, and induces the Christian to plead with the prophet, "Come from the four winds, O breath, and breathe upon these slain that they may live!"

But there are two other characters—FORMALIST and HYPOCRISY, whom Christian saw come tumbling over the wall, rather than go through the gate. This action, not very noble or respectable in itself, indicates their character. Such have no sympathy with the doctrine of salvation through the merits of Christ. The truth is they have never felt the need of his blood for cleansing, nor the value of his righteousness for acceptance with God, and hence have neither washed in the one nor put on the other. They have never wept in the presence of the cross, either the tear of penitence, or the tear of gratitude. Accordingly the cross possesses no glory to them, and sheds no influence upon them. The best we can say about them is, they are Christians only in name. "The sign is taken for the thing, the counter for the money. There is religion, but it is merely professional and verbal." "Formalism," says an eminent writer, "is the tendency of the mind to rest in the mere externals of religion, to the neglect of the inner life of religion itself. It is just as when a child runs his lesson rapidly over without heeding the import of the story which he reads. It is just as if our knowledge of a man was confined to his stature, to the shape and cut of his coat; so that, when his name is mentioned in our presence, we immediately think of his size and dress and nothing more. It is the folly of valuing the tree for its bark instead of its goodly timber; the folly of choosing a book for its binding irrespective of the nature of its contents; the folly of delighting in painted and adorned walls, regardless of the society and accommodation within."

But Formalism is usually associated with Hypocrisy, for they are *twins*. The character of both is false, because hollow, and hence they can endure no searching test. "The Hypocrite," it has been said, "is one who has stolen the livery of heaven to serve the devil." He speaks, it may be, like an angel, but in his heart, there are the elements of the demon.

But sad and fatal as are these evils, they have been long associated with the profession of religion. The Scribes and Pharisees were formalists and hypocrites, and received from Christ the most stinging reproof. And the so self-styled "Catholic Church" is an organised system of formalism, the most complete and the most attractive to carnal minds which infernal skill could ever devise. Yet this very system of form is a matter of aspiration and offering to hundreds of the clergy of our English Episcopal Church. They have conformed in their ritual, as near as they may, to the Papal See. In the

furniture of the sanctuary, in the matter of sacerdotal vestments, in the order and character of public worship, and in the dogmas they teach, they publish their "Irenicon," and tell the world "the temple of the Lord, the temple of the Lord, is the church of Rome." Nor are other professing bodies of Christians free from this stain of formalism. The great evil of the age is *too great a reliance on externals*. An attractive place, and attractive worship, and an attractive preacher, often have an influence on the *senses*, where the heart is unholy, and has no disposition to hold communion with God. Multitudes are full of zeal in a public, sensational service, while the weekly meeting for devotion is neglected, and closet prayer is an exercise unknown. May the good Spirit, who is the source and soul of all true religion teach us the folly of all this, which is only to have a shell without a kernel, a casket without a jewel, a name without a reality. Oh for more heart religion—the result of intelligent convictions, a reliant faith, and pure, celestial love, which overcomes every evil, and conforms the character to the image of the Redeemer.

"Thus shall we best proclaim abroad,
The honours of our Saviour God;
When the salvation reigns within,
And grace subdues the power of sin."

Crewkerne. *(To be continued.)* S. P.

IN HEAVEN NOW.

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Philippians iii. 20, 21.

TRIAL is the common lot of humanity. Suffering is the inheritance of every man, woman, and child. It is one of the conditions of life, a universal law, a great and pregnant fact. It is an element in the constitution of our nature. No mortal escapes it. At first sight it seems to touch the mystery of being, and we often contemplate it as if it threw a shade over the benevolence of God. But it does not do this, it cannot do it, for God is good and doeth all things well. Instead of enveloping the goodness of God in gloom, it simply reminds us that our present existence is but our first life, our initiation into living consciousness. We have been but just created. We have to learn to sound the unfathomable depths of consciousness, of life, of emotion; and trial and pain are the simple and proper beginning of this.

We are immortal. Immortality is a condition of our nature. We are immortal because there is an eternity into which we shall leap, and in which we have to realise the full development of the soul's consciousness. Thus we behold three facts of our nature—*suffering—consciousness—immortality*. All these we have received from our father Adam, from the merely natural man, and the saints of God have them in common with "the world." But these are only the outworks of our existence, the elements of humanity as such, the foundation of a far sublimer and spiritual being. As the children of God we have been "born again, created anew, become the sons of God." These privileges reveal to us that God is our Father as well as our Creator, and that we have become the brethren of the Lord Jesus. We have not become such by inheritance from our "first father" Adam, but by the Holy Ghost. We have, therefore, "passed from death unto life." We have "entered into life." We have stepped over the natural into the spiritual. Death hath no more dominion over us. The life of the body of the carnal man we have still, but it is subordinate to the diviner life we live in Christ. Thus we see that Christians are *now* living and moving along two parallel lines of life; that derived from Adam and that derived from the Holy Ghost. Mere life is merged into the "eternal life" given to us by Christ and for the glory of Christ.

This is the standing point of the apostle—"Our conversation *is in heaven*." We have moved out of the merely Adamic line of existence into the moral, the spiritual, the divine life. We are "dead to sin;" the fear of death is past; the agonies of woe have been drunk up in our repentance; we are "justified by faith;" we have the "witness of the Spirit;" we have "peace with God." Our *behaviour*, our thoughts, our affections, our life, is in the heavenlies, "in heavenly places;" and there we "sit together with Christ!" We are called now to "rejoice evermore," to give thanks for all things; all things are the saints' privileges, Paul, Apollos, life and death! Thus our natural immortality as a common attribute finds its sphere of glory in "The Eternal Life." As Christians we have entered on this life, we live it now; we shall never perish; nothing can separate us from the love of God which is in Christ Jesus our Lord.

The death of the flesh will only be the means of the "abundant entrance" into bliss. And when the cold pale hand of death shall touch us, it will only be to give to the worms a "vile body," that this corruptible may put on incorruption, and that we may be made like unto the "glorious body" of Christ! Then pain will be ended, trial will cease; death will be dead! Heaven is the soul's fruition of bliss, so that we can now see that felicity in the "endless life" is the reason for the pain of this life; for if we had not felt it we could not have known the rapture of heaven as its contrast. But this is not to be regarded as the law of compensation that wise men speak of; for if it were such, then all humanity should have it in compensation for pain; but it is the result of the new birth; it is the gift of God to them that love Christ and who look for him and wait for his coming from heaven to glorify the saints. And it is just at this point that we ask how we are now saved by hope. The apostle would encourage the believers; he bids them look up and behold Jesus; he would help them to use hope as an angel ministering love to the soul.

"Christ," says the apostle, "is able to subdue all things unto himself." Then he can raise the dead! He is the "Resurrection and the Life." We have already entered into the resurrection by the having the new life. We died, were buried, and rose again in our immersion, in our baptism into Christ. The Omnipotence of love is our Saviour. The eternity of His love is our security. The Almighty energy of grace will raise us up at the last day! Then the glorious body will become the sanctified medium of our sensuous life. We shall feel the felicity of consciousness. Thought will live in love and love in bliss. Nothing of all this is wholly future for we have entered upon it by regeneration, we are sure of it by justification, we are growing in it by sanctification, we only wait for the full fruition of it all. This is the true religion—this is Christianity—this is life—this is our hope—this is that of which we are assuredly by the spirit of Christ—this is Godliness. They who live in Christ know what it is. This is the trance of piety. This is the ascending with Elijah and casting off the mantle of the flesh.

IOTA.

"WHAT IS MAN?"

BY T. W. MEDHURST, GLASGOW; AUTHOR OF "ROMANISM," ETC.

MAN, *when created by God*, was the most glorious of all creatures. "God created man in his own image, in the image of God created He him." God made man upright, and gave him dominion over all the work which God had "created and made."

When man *transgressed God's law*, man became a sinner. He fell from the height of glory in which God had placed him, down to the lowest depths of degradation and ruin: for there can be no lower position that any can occupy than that of being a sinner against God. Such is man. He is a rebel against the God who made him, who daily provides for him, and who is continually blessing him.

"*What is man*," that he should be an enemy to God? Look at his *extraction*.

He was made out of "the dust of the ground." His fabric is composed of the same dust as the grovelling worm. God put honour upon man when he "breathed" into him, and made him "a living soul," and this should have caused man to live that he might praise God's goodness; but instead of doing so, man made himself vile and loathsome in God's sight.

Poor, proud man, remember thou art but "*dust*." Thou scornest to touch that of which thou art made. Thou thinkest thyself to be great and noble, and forgettest that thou art daily treading on the material out of which thou at first wast fashioned. Consider, poor proud man, how *frail* thou art. Thy life is but of short duration, and thou hast no power over thine own spirit. Thou art, poor, foolish man, spending thy life only to increase thy sin and misery all the time thou remainest a rejector of Christ. Thou art unspeakably vile by reason of thy *sin* against God. Thy sins have set thee at the utmost distance from the glory of God, and completely soil and spoil everything that is in thee which of itself is worthy of consideration.

"WHAT IS MAN?" A creature of the dust; a frail mortal; a vile sinner; a poor, undeserving wretch; a speck of sinful "dust and ashes" in the sight of a holy God. Everything in man, and everything belonging to man, should tend to humble him. Alive to-day, he is dead to-morrow; if he is quiet one moment, he is troubled the next; he is constantly fearing, caring, causelessly rejoicing, always sinning, and at his best estate, is "altogether vanity."

The nature of man is *totally and wholly corrupted*. No man has anything good within him naturally. Man is a creature "dead in trespasses and sins," and unless "quickened" by the Holy Spirit, is incapable of performing a single action pleasing in the sight of God. Man never will be made good until he first sees himself to be wholly bad. The first work of God's Spirit is to convince man of sin. Man never will do anything acceptable to God, until he first sees he can do nothing.

"WHAT IS MAN?" Man, *when united to the Lord Jesus Christ by faith*, is the noblest of all God's creatures. Viewed *in himself*, he is altogether worthless, abominable, and corrupt, but viewed "*in Christ*, he is a new creature." No longer an enemy, he is now a "friend of God." No longer an alien, he is now a "child of God." No longer a lost sinner, he is now a redeemed saint. No longer covered with the "filthy rags" of his own righteousness, he is now clothed upon with "the righteousness of God." No longer a bond-slave to the devil, he is now "an heir of God," a "joint-heir with Christ."

Dear Reader, if thou wouldst have a glorious and dignified manhood, go to Jesus, and trust in him for salvation; for he saveth sinners.

"FAITH WITHOUT WORKS IS DEAD."

BY REV. W. FRITH, NEW BEXLEY.

FAITH is a *principle* in every Christian. It is, too, a *heavenly principle*, and, as such, must have a corresponding out-growth. Every heavenly principle in the Christian must be operative and influential for good. It is allied to his spiritual life, and, as such, must have a *development*. It is mentioned by Paul as one of the "fruits of the Spirit" (Gal. v. 22). And if it is so, however mysterious it may be in its nature, it is a real spiritual principle, and, as such, it must have some visible manifestation in "*works of faith*, and labours of love." Life in the *root* will give buds in the branch, sap, and life, and vigour, and strength in the tree, and blossom and fruit "in due season." So, if we have that faith which "is of the operation of God," we shall see those who have it "revive as the corn, and grow as the vine, and put forth their roots like Lebanon." If it is not so, we have a right to infer that "it is dead, being alone." Alas! in how many is this the case! How many "barren fig trees" there are in the vineyard! How often there is "only a name to live!" Should not these solemn facts arouse us to a close, personal examination as to whether "we are

in the faith or not"; or, as to whether we have only faith in name, and not in principle? A dead, lifeless, and fruitless faith, is like dead seed which has lost its vitality; or, like sowing pebble stones, and looking for "green blades." There is no *life, power, virtue.* But if our faith is of the right kind, it will have its "fruit unto holiness, and its end everlasting life." While "faith without works" is like dead trees in the orchard, which, though they have the vernal shower, the summer dew, and the fructifying sun, and the constant culture of the husbandman, never yield a *leaf*, a blossom, nor a fig; so, "faith which is of the operation of God," increased by prayer, (Luke xvii. 5), and devolved and rendered fruitful by exercise, "grows like a cedar on Lebanon," and still brings forth fruit in old age, and "flourishes in the courts of our God." It is the evidence of our new life; the proof of regeneration; the guarantee that we are "Israelites indeed"; the consequence of the Spirit's work, and prelude to glory —"receiving the bud of green faith, even the *salvation of your souls.*" The possession of this will make us "work out our own salvation with fear and trembling"; "sow beside all waters," and "occupy till he come"; knowing that "they that be wise shall shine as the firmament: and they that turn many to righteousness, as the stars for ever and ever." Faith, if it be in the soul, will, and must work. It will delight to work. Its language is,—"I will run in the way of thy commandments, when thou hast enlarged my heart." It looks to Christ for its strength; it clings to him as its support; it listens to him as its teacher; and receives with meekness the engrafted word, which is able to save the soul.

Reader, have you this faith? Look, see examine. If thou "art looking unto Jesus," it is so. If thou art saying, "Lord, what wilt thou have me to do?" thou hast. O get it nourished and strengthened, to be "faithful unto death."

A SOLEMN FEAST.

BY HEZEKIAH BUTTERWORTH.

On the southern border of France, near the Pyrenean mountains, lay the sunny and romantic kingdom of Navarre. Here, for a long period after the Reformation, the Protestant religion predominated, and found able defenders in the royal family and in the court. Jane, Queen of Navarre, was a most enlightened and pious sovereign. She aimed to extend the kingdom of Christ rather than her own dominion, and to live worthily of an eternal, as well as a temporal diadem. Bishop Burnett well remarks that "she both received the Reformation and brought her subjects to it;" and that "she not only reformed her court, but the whole principality, to such a degree that the Golden Age seemed to have returned under her; or, rather, Christianity appeared again with its primitive purity and luster." She fell a victim to the machinations of the Catholic court of France; for, having been solicited to visit Paris to attend the nuptials of her son and the sister of Charles IX., she was poisoned by perfumes sent to her by an Italian apothecary, at the instance of Catharine de Medicis. History records few deaths so serene and happy. Her mature piety made her reconciled to the allotments of Providence, and the ardency of her faith tinged her heavenly prospects with ineffable brightness. She expatiated most sweetly on spiritual things, and declared that "death was not terrible to her, because it was the way to pass to her eternal rest." She said, "Weep not for me. God by this sickness calls me hence to enjoy a better life; and now I shall enter into the desired haven, toward which this frail vessel of mine has been a long time steering." Her minister asked, "Madam, if it should please God by your sickness to put an end to your pilgrimage, and take you home to himself, as it appears he will, are you willing to go?" She replied, with her usual fortitude, "With all my heart." "Then, madam," continued her adviser, "open the eyes of your faith and behold Jesus, your Redeemer, sitting at the right hand of his Father, and reaching out his arms to receive you to himself.

Are you willing to go to him?" "Yes," was the emphatic answer; "much more willing than to remain in this present world, where I see nothing but vanity." The night before her death she spent with her ministers in holy exercises and frequent devotions. She died in great composure of mind, June 6th, Anno Christi, 1572. On the following August, when the Protestants of France had assembled to celebrate the royal wedding to which we alluded, occurred the Massacre of St. Bartholomew, and in this many of her coadjutors in the work of the Reformation perished. Had the good queen lived, life would have had few attractions for her after the tolling of the bell of St. Germain.

The religious persecutions in France, following the Reformation, led many French Protestants to seek an asylum at Navarre. Among these was James Faber Stapulensis, an eloquent divine, whose erudite writings in defence of the reformed religion had excited the enmity of the court. An ascetic course of living, favourable to longevity, had protracted his life to one hundred and one years; and, although he was a valetudinary, he retained his faculties in a remarkable manner, and could glance back over the vicissitudes of a century with a clear eye and a retentive memory. He came to the principality during the reign of Jane of Navarre. To show her respect for his age, learning and piety, she sent for him to dine with her on a certain day, and invited many illustrious and pious men to be present, in order to enrich the social pleasures of the banquet. The venerable exile sat down to the feast, and seemed lost in contemplation. His dejected countenance gave unmistakeable evidence that unquiet thoughts were occupying his mind. The queen, observing his sadness and reticence, asked the cause. To which he replied: "How can I, O queen, be cheerful myself, or contribute to the cheerfulness of others, who am the most wicked creature upon the face of the earth." "But what," asked the queen, "can that wickedness be which you have committed who from your youth have appeared to live a most holy life?" He answered: "I have lived to an hundred and one years pure from every stain of lewdness, and do not recollect any thing particularly on the account of which I should fear leaving life with a troubled conscience, except one, which, however, I hope, may be forgiven." Tears gushed from his eyes and his voice failed, overcome by his emotions. He presently continued: "How shall I appear before the high tribunal of God, who have sincerely instructed others in his Holy gospel, and rendered them more brave and constant in its profession than myself, so that not a few among them have courageously endured a thousand tortures, and even death itself; and yet I, their poor, dastardly minister, contrary to the will of the Lord, have by a shameful flight sought to lengthen out that life which will very soon of itself forsake a decrepit old man, to whom nothing more glorious could have happened than that I should have willingly sealed those divine truths whose power I have so often experienced with that residue of blood that is now creeping in my veins."

The queen and the guests endeavoured to mitigate his grief by citing texts and examples from Scripture that seemed to justify the course he had pursued. He was greatly comforted; his countenance grew placid, and he said, "Well, then, I see nothing remains but that I should go home to God, having first, if it is agreeable to you, made my will; and I do not choose to defer it, for I perceive *the summons from my God is come*." Addressing the queen, he said: "I appoint you my heir. I bequeath all my books to Mr. Gerard, the minister; and as to my clothes, and all else I have in the world, I give them to the poor. The rest I commit to God." "But in this disposal," said the queen, smiling, "what shall I get by being appointed your heir?" "The care," he replied, "of distributing my effects among the poor." "I accept it," said the queen; "and protest that this heir-ship is more acceptable to me than if my brother had left me the kingdom of France." The old man then signified his desire to take a little sleep; and, taking leave of the guests with a serene and heavenly countenance, he laid down on a couch near at hand. He never rose again;

but, while the guests were cheerfully conversing, his spirit took its flight to the bosom of his Father.

About a century after the death of Stapulensis, there might have been seen, in a luxurious palace of France, a withered statesman, who had played a conspicuous part in the politics of Europe, a man of measureless ambition, who after many tremendous struggles, had out-distanced all his rivals, and had virtually wielded the sceptre of France. Death confronted him in the zenith of his power. Guenard, his physician, told him he must die. The announcement filled his mind with terror. In a solitary hour he was heard to murmur: "Guenard has said it—Guenard has said it." Dragging his shattered body along the gallery of his palace, and gazing upon the rich paintings that his wealth had collected, he was heard to say:—"Must I quit all these?" Perceiving an attendant near, he continued:—"Look at that Corregio! this Venus, of Titian! that matchless Deluge, of Caracci! Ah, my friend, I must quit them all! Farewell, dear pictures, that I have loved so dearly, and that have cost me so much!" To the queen dowager of France he exclaimed:—"Your favours have ruined me. Were I to live again, I would be a monk rather than a courtier." In this unhappy frame of mind he beheld death waiting at his palace-gates, and stood upon the confines of the unseen world. That man was Cardinal Mazarine. Truly says the proverb:—"The wicked is driven away in his wickedness; but the righteous hath hope in his death."

GOD'S BITTER CUPS FOR SICK SOULS.

BY REV. THEO. L. CUYLER.

God is the wisest and best of physicians. He understands precisely the soul's diseases. He never selects the "wrong bottle," and never gives one drop too much of corrective medicine. My brother, can you not trust your heavenly Father? Do you fear that he will give you poison in his cup of chastisement? Do you try to avoid the draught which he has prepared, and with a wry face push it from you? "The cup which your Father gives you, shall you not drink it?"

God often comes to one of his own children, and finds him in sore need of spiritual medication. He has become sick from indulged sin, and eating of forbidden fruit; or else he is utterly debilitated in all his powers and affections. His pulse beats low; his graces are weak. Perhaps this very Christian used to pray for more grace, for more strength, or humility, or patience, or assurance of hope. God takes him at his own word. The Christian asks to be made purer, better, stronger, and more Christ-like. And the very first thing that his heavenly Father does is to mingle for him a cup of bitter disappointments or afflictions. Instead of relieving him, God seems to be smiting him. Instead of increasing his joys and hopes, he seems to be blighting them like Jonah's gourd.

Perhaps this is the way, my reader, that God is treating you. A bitter cup of trial has been commended to your lips. But it is *your Father's* cup: drink it. What does faith in God *mean* but just this very thing, that you will trust him though he slay? What is faith but the firm and delightful belief that when God goes into the laboratory of his secret purposes, and mingles for you a bitter draught, he knows just what he is doing, and also just what your soul's disease requireth? It may be bitter, but the disease is worse.

I call you to witness that those confiding souls who have taken God's medicines of trial in the right spirit have found their prayers answered in their afflictions. Behold! the very graces they prayed for—the patience, the meekness, the heavenly-mindedness—were in that cup, that bitter cup! If the cup had not been drunk, the sweet, coveted blessings would have all been lost. If God had not dealt with them precisely as he did, the spiritual disease would have raged on and the soul have been sick unto death. Do not then push away that tear-draught of sorrow which your merciful Father is pressing to your

trembling lips. The cup is encircled with this precious inscription: *Whom I love I chasten; all things work together for good to them that love me.* Will you refuse to drink it?

Oh! what blessings are afflictions to those who can bless God *for* afflictions! "O!" said a bright-hearted young man, who was tortured with a fatal and painful bodily disease; "when I have the most pain in my body, I have the most comfort in my soul. When Christ suffered he had none but enemies about him, and they gave him gall and vinegar to drink. When I thirst, I have beside me the friend that sticketh closer than a brother. The cup that he gives me, shall I not drink it? I do not doubt but that there is love in the bottom of the cup, though it is bitter in the mouth."

There was a Christian philosophy in this last thought of the suffering youth—that at the *bottom* of the cup lay the precious blessing. He must, therefore, drink the whole bitter draught in order to reach it. Depend upon it, brethren, that many of the purest and grandest displays of Christian grace can only be reached under a *régime* of severe trial. Faith's anchor is never so fully tested as in a hurricane. Patience never shines so lustrous as in a midnight of black adversity. Courage never shows so grandly as when death on his "pale horse" is careering down upon us over a battle-field strown with defeat and disaster.

There is a patience of hope, a joy under tribulation, and a sense of the immediate support of Jesus that never can be reached by us when we are in a condition of ease and prosperity. These rich graces lie in the *bottom* of trial's bitter cup. And God esteems these graces of such priceless value, that he mingles for us just such cups of suffering in order to bring out the graces in their beauty and power. God so esteemed faith in Abraham that he proved it with a knife flashing over the throat of his darling son. He so esteemed patience in Job that he stripped him of all his wealth, and left him the *richest soul* on all the earth. What a cup of compounded trials did He mingle for the heroic apostle! Yet that apostle gratefully acknowledges that "the trial of his faith, being much more precious than of silver and gold, though it be tried in the fire, would be found unto praise and honour and glory at the appearing of Jesus Christ."

Be not surprised, my friend, when God mixes for you a bitter cup. He sees that you need it. Disappointment and bereavement do not put sugar into their cups; they are meant to be bitter. So are the best tonic medicines bitter; but they quicken appetite, and invigorate the system. Many a cup of wormwood has braced a Christian's graces. Many a sore loss has proved an everlasting gain. Bereavements are often full-brimming cups of tears, but they have been a medicine to the soul more healing than the sweetest "balm" in Gilead. God never mingles a cup of trial for one of his children without a merciful purpose. He either means to cure a soul's sicknesses, or to save it from eternal death. The cup which our Father gives us, shall we not drink it?

Let us all be careful how we choose a cup for ourselves, and insist on having it. Children choose confectionery always sooner than medicine; one may bring sickness, the other health. God sometimes lets us have our own selfish way. He left rebellious Israel to their own way when they grew tired of Heaven-sent manna, and lusted for the quails. He sent them the food they asked for, and while the "flesh was yet between their teeth," they were smitten with a terrible plague.

So has many a Christian lusted for what has proved a plague to his soul. I have known professed Christians to choose for themselves a cup of great worldly prosperity; and *it made them drunk!* There was Satan's sorcery in the cup. Their heads grew dizzy, and they were lifted up with pride. They grew greedy for lucre, fond of fashionable follies, self-indulgent, and neglectful of their religious duties. Prosperity spoiled them. It has ruined thousands in our churches. Ah! had all these foreseen what was in that cup of worldly prosperity, they might well have cried out, "Oh! Father, I pray thee, let *this cup* pass from me!"

Fragments and Choice Sayings.

IMPOSSIBLE THINGS.

First, to escape trouble by running away from duty. Jonah made the experiment; but he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre.

Third, to form an independent character except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man and look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease.

"AH, SIR, THAT WORD 'BELIEVE'?"

"I am no scholar, sir," said an old man to me in a Hampshire workhouse; "I have taught myself the last fifteen years, and now I can read a good bit of the Bible; but I can't make out all the big words, you know, sir. Ah, sir, that word 'believe!' that is a great word with me—it is everything to me, and as far as I can make out, there is no other way of getting to Jesus. He says, 'Come unto me,' and I thank God I am very happy in coming to him, by believing that he died for me, and that 'He washed all my sins away'." And truly as the old man thus spoke, his venerable face brightened up with joy and peace in believing. Have you, dear reader, joy and peace in believing? Are your sins washed away by the blood of Jesus? There is, indeed, salvation in no other; for there is "none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). Therefore look to Jesus, dear reader, and be reconciled to God now, for "He has made him (Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Believe it.

UNIVERSALISM IN A NUT-SHELL.

I have often seen Universalism reduced to an absurdity. But seldom, if ever, has it been better done than in the following, which I beg to recite for the benefit of any who may need it: "I am an Universalist," said G. K., boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." This he addressed to one who held an opposite system. "But I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men." "Yes, I do." "And you don't believe there is a hell?" "No I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well now let us put your '*rational*' system together, if we can. It amounts to just this, that Christ the Saviour died to save men from nothing at all! Not from hell, because, according to you there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life preservers thrown at an immense expense to a man who is on dry land, and in no danger of being drowned! Let me tell you that your religion is stark infidelity. If you heartily believe the Bible you could not believe Universalism."

A BEAUTIFUL ILLUSTRATION.

"IT makes a good deal of difference," said Mr. Moody in the Chicago noon prayer-meeting, "whether you take hold of God or whether God takes hold of you.

My little girl to-day refused to let me take hold of her hand when we were walking together. She thought she could go alone. But when we came to a place that was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely and said, 'Papa, take hold of me.' She knew I was strong, and that she could not fall unless I fell. Now," said he, "I have been slipping, slipping, slipping for the last eleven years, and the reason is, that I have not put my hand into the hand of God. I have been trying to take hold of him, but not asking him to take hold of me. As long as He has hold of my hand I can't fall. He would have to be disenthroned first. If our hands are placed in His, whose throne is in heaven, we never can fall down into hell."

THE PROOF.

SOME years ago, a Frenchman who, like many of his countrymen, had won a high rank among men of science, yet denied that God, who is the author of all science, was crossing the great Sahara in company with an Arab guide. He noticed with a sneer that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sand, called upon his God. Day after day passed, and the Arab never failed; till at last one evening, when he arose from his knees, the philosopher asked him with a contemptuous smile, "How do you know their is a God?" The guide fixed his burning eye on the scoffer a moment in wonder, and then said solemnly, "How do I know there is a God? How did I know that a man and his camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so; and he pointed to the sun whose last rays were fading over the desert, that footprint is not of man?"

Poetry.

LYRICS FOR THE HEART.—"IDEALS."

BY W. POOLE BALFERN.

Like children with a pack of cards
We build our houses here,
And furnish them with tender plants
And all the heart holds dear,
God sends a wind and down they come,
Our hearts now broken seek His home.

Ah! little think we as we toil
To build our fine ideals,
How much the heart of Jesus bleeds,
How much His love oft feels,
No wonder oft our joys should go,
When *they* are all and Christ is woe!

We open wide affection's door
To those who slew the Lord,
No wonder they should often turn
And pierce us like a sword,
All may come in—Christ weeping stands,
And shows in vain *His* feet and hands.

The fire burns cheerful on the hearth,
Our friends all gather round,
We place a chair for each and all,
But Jesus is not found,
For Him, alas! there is no place,
He scarce dares show His blessed face.

All, all we have our hearts could wish,
We are no longer poor,
We take the gifts the Saviour gives,
With these we bar the door;
Yea, often shut it in His face,
And wound Him with His gifts and grace.

"Open to me, my love," He cries,
But speaks and calls in vain;
"The storm howls fiercely o'er my head,
Cold, cold the wind and rain;
Open, my love, my spouse, to me,
I bore thy sins; what!—from me flee!"

Ah, gracious Lord! these sad ideals,
How *can* we live in *Thine*,
No wonder happiness should flee,
Where truth may never shine;
O Jesus make these hearts to feel,
Be thou our only true ideal!

Page for the Young.

PRAYER FOR THE BABY.

Only beginning the journey,
Many a mile to go;
Little feet, how they patter,
Wandering to and fro.

Trying again so bravely,
Laughing in baby glee;
Hiding its face in mother's lap,
Proud as a baby can be;

Talking the oddest language
Ever before was heard;
But mother—you'd hardly think so—
Understands every word.

Tottering now, and falling,
Eyes that are going to cry,
Kisses and plenty of love-words,
Willing again to try.

Father of all, O, guide them,
The pattering little feet,
While they are treading the up-hill road,
Braving the dust and heat.

Aid them when they grow weary,
Keep them in pathways blest,
And when the journey's ended,
Saviour, O, give them rest.

IS THERE ANYTHING A LITTLE GIRL CAN DO?

To show you where there is a will there will be a way to work, I will tell you of a little Swiss girl.

Not long ago there died in India a great and good missionary, who was permitted to labour many years in and around Calcutta, and to do much in scattering the seed of the Word. After toiling more than thirty years in India, he visited his native country. He spoke with great effect in many places; and among those who heard him was a girl in her ninth year, named Mary After the meeting was over which she attended, Mr. Lacroix, the missionary, went to her house and spent the night. As she was about to retire, he laid his hand upon her head and said solemnly, "May the God of your father bless you, Mary." She was deeply moved by his words, and grasping his hand, exclaimed: "O sir! tell me if there is anything *a little girl can do?*"

Mr. Lacroix smiled. "Yes, my

child," he answered, "a little girl can pray."

Now, you may be assured that full and loving heart would not be satisfied with simply praying. To pray is a great favour we have; but where we can do more than that, we are bound to do it. So thought Mary. No sooner had the missionary gone than she longed to be up and doing. With her mother's consent she began by going round to all her friends, asking them to put their names on her subscription list of a cent a week, the money to be sent to Mr. L. She met sometimes with coldness and rebukes, but she kept on; and, after many weeks' effort she found a long list of subscribers.

She was not yet satisfied. She thought what else she could do; and then she began to prepare little fancy things, and when she had made many articles, she went to some of her friends and asked if they would help her in that work. They did, and went at it with a zeal; and on Christmas eve a large table was covered with the results of their industry. The articles prepared were all sold, and there were few happier girls in Switzerland, or in the world than Mary was that night.

Mary wrote a few lines to Mr. Lacroix, and sent the money. Her letter took many months to reach him; and on the following Christmas she received an answer. Judge of Mary's delight when she read that the little girl's money had been used for another little girl, a poor little heathen child, who had been abandoned by her cruel mother, and who had been rescued by the missionary, taken into his family, and who, after the receipt of the little girl's letter, had been baptised "Mary."

Now, young readers, I wish you to reflect upon the good such efforts and prayers did—they were blessed to another girl thousands of miles away.

THE LITTLE BIBLE BOY.

In a large town in Massachusetts, the people of a neighbourhood, living far from the house of God, seldom attended religious service on the Sabbath. An intelligent lady, grieved to see so many youths growing up without a knowledge of God, proposed to open a Sabbath school there. She succeeded in interesting another member of the church, and together they took their warm, long walk, after the Sabbath service, to the little schoolhouse.

They gathered quite a number, and among them a little boy, from a family so low that its name had become a by-word. He had never attended church or Sabbath school; had never heard the voice of prayer, or the name of God excepting in oaths.

From the first day he listened with earnestness to all that was said; and when presented with a Testament, and requested to commit a number of verses, agreed at once to try. On the succeeding Sabbath he was promptly in his place, and with animated face recited his verses perfectly. Each week he took a longer lesson, until it was surprising to hear the amount of Scripture he could repeat.

The heart of the lady was cheered by the poor boy's interest. As soon as he got home on one Sabbath, he began his studies for the next; he attended to it every day of the week; and says he is going to be a minister when he grows up. One day as he entered, he had run a thorn into his little bare foot, which was swollen and inflamed, but he had walked a mile and a half to be present at his loved Sabbath school.

The finding of one such gem of a boy well rewards the labour of the teacher, which were also blessed to many others.

M. GUIZOT has presided this year, as usual, at the anniversary (the fiftieth) of the Paris Bible Society. In his speech on the occasion, he stated that in the modest French Protestant Church our Bible Society has already distributed 500,000 copies of the Scriptures, at a cost of more than 2,000,000 francs.

Intelligence.

BAPTIST TRACT SOCIETY.

THE twenty-seventh annual meeting was held on Wednesday evening, April 29th, in the Lower-room at Exeter Hall. A large number of subscribers and friends having taken tea together between five and six o'clock, the public meeting commenced at half-past six, when the room was well-filled, and the deepest interest was taken in the proceedings of the meeting. J. H. Hopkins, Esq., of Birmingham, presided. After singing a hymn, the Rev. J. Chadwick offered prayer for the Divine blessing.

The chairman in his opening remarks compared the Christians of London and elsewhere to a hive of bees, both for number and usefulness, and expressed a hope that there was but a small number of drones among them. In this great city we find every kind of Christian and benevolent institutions; tens of thousands are constantly working for the honour of the Lord Jesus and the temporal and spiritual welfare of our fellow creatures; and it is impossible to calculate the vast amount of good that is thus being accomplished. Every section of the Christian Church is active and more or less useful, and it is pleasing to think that in the great majority of societies, however distinguished from each other, yet all hold the Head, and are chiefly concerned for the glory of their one Lord and Master, even Christ. Union is beautiful, but it must be based on truth. We have in connection with our denomination two distinctive and most important societies—the Bible Translation Society and the Baptist Tract Society. I have read with great interest and pleasure many of the tracts of this society, and rejoice in their distinctive character: I believed them to be capital divinity, and their extensive circulation a great benefit to the community. The Chairman then called upon the secretary to read an extract of the report, from which it appeared that during the year the society had issued thirty-five new tracts, &c., and distributed nearly 700,000. The amount voted in grants of tracts during the year, in addition to votes of money, is £244 4s.; these grants have been forwarded to many localities at home and abroad. About Midsummer, 1867, a depository was opened at No. 3, Bolt Court, Fleet Street; this step being rendered necessary by the increasing business of the society. The treasurer then read the cash account, with various important explanations, from which it appeared that there was a balance in hand at the end of the year of £100 2s. 5d. The first resolution, moved by the Rev. W. Walters, of Newcastle, seconded by the Rev. Joseph Harvey, of Bury, and carried unanimously, was as follows:—"That the report now read be adopted, printed, and circulated under the direction of the committee, and that the brethren whose names will be read constitute the committee and officers for the year next ensuing." In the course of a very animated and interesting address, Mr. Walters observed—The report is a most excellent and stimulating one, and I am delighted to find your treasurer bringing forth fruit in his old age. I also take this opportunity of saying that your collector is received with the most hearty welcome in the north. He has plenty of push in him, without too much brass. He is earnest, yet modest; and courteous to all. I have long felt an interest in this society, though this is the first time I have publicly told my love. Tracts and pamphlets have been and are of great importance in connection with science, politics, and religion. The abolition of the corn laws, of slavery, &c., were largely aided by small tracts, and the disestablishment of the Irish Church, which is now the question of the day, may be materially aided by the same means. I am glad that as a denomination we have a distinctive society for the distribution of tracts, &c., embodying the great and fundamental principles of the gospel and our

peculiar views. Ours is a special work: to present to the church and the world correct views of the will of Christ as to the constitution of his church and the ordinances of the gospel. With respect to Romanism, Ritualism, and Infidelity, we, as a denomination, could without blushing meet these confederated foes of Christ and his cause. In seconding the resolution, Mr. Harvey said—If ever we had occasion to sing heartily

"Praise God from whom all blessings flow,"

it becomes us especially to do so to-night. I do not remember such a gathering as this, or listening at any former meeting to such a report as that presented this evening. I am in the position of an old tradesman who gives the following counsel to the young:—"Think well of all the articles in your shop, and endeavour to get all others to think well of them too." Our design and object is to help all other kindred societies, but especially to do what they must necessarily leave undone. The instances of direct conversion are very encouraging. Some short time ago a sailor showed me a medal given to him as a memorial of his having saved six individuals from drowning. I took the opportunity of asking him, "Are you saved yourself?" Permit me to press the same question upon every one present on this interesting occasion. The collector, Mr. Whitehead, here briefly acknowledged his sense of obligation and sincere thanks for the very kind and brotherly reception given to him in his various travels in England, Scotland, and Wales. A collection was then made amounting to £7 4s. The second resolution, moved by Rev. W. T. Henderson, of Devonshire Square, seconded by Dr. Price, of Aberdare, and carried unanimously:—"That this meeting, deploring the increasing conformity to Romanism in the professing Church, and the tendency to infidelity in the world, earnestly prays for the outpouring of the Holy Spirit on the Christian Church generally, and for his blessing on the operations of the Baptist Tract Society in particular." Mr. Henderson said:—I appear with some degree of diffidence, as a comparative stranger to this society. As far as my judgment goes, I think your tracts are eminently calculated to be useful. In connection with some remarks on Ritualism, Romanism, and the English Establishment, the speaker said: I have seen the mountebankism and heard the blasphemy of many in this metropolis, and yet these churches are often literally thronged with young people of both sexes. I have no faith in lordly commissions, or in any controlling authority within the Church. I know of only one cure for its manifold evils—its entire separation from the State. As to Infidelity, it must be confessed and deplored that the leading scientific men of the age are generally against the Bible, but let science pursue her inquiries honestly, and we can have no fear of the result, for "the Word of the Lord liveth and abideth for ever." Dr. Price, in the course of a most earnest and encouraging address, observed:—We are not much troubled either with Romanism or Ritualism in Wales—the air does not seem to agree with either. We never did belong to Rome or submit to its authority. It is true we have had two or three attempts to introduce the thin end of the wedge, but the attempts have failed. I believe there is not a single Welshman among the priests of the Roman Church, and I only know of one Welshman who has joined that Church. We have also very little infidelity, we have no leading infidels, no avowed infidel publications such as those common in England. We in Wales are Baptists indeed, and we are very thankful to be able to say that while the increase in the churches of our denomination in England is declared to be five per church, the average increase in Wales is twenty per church. The third resolution moved by John Stock, LL.D. of Devonport, and seconded by the Rev. Peter Prout, "that this meeting, believing that the earth shall be filled with the knowledge of the Lord, rejoices in the prospect of the dissemination of gospel truth in countries where Popery has hitherto reigned, and fervently prays for the Divine

blessing on this branch of the labours of the Baptist Tract Society." Dr. Stock observed—As one of the founders and fathers of this institution, I fully approve of the proposition respecting an annual meeting of the members previous to the public meeting. Many years ago, in the beginning of my pastoral labours, I was brought into contact with a Roman Catholic priest, but when he found out I was a Baptist he declined to enter into discussion, "because," he said, "we have no common ground on which to carry on a discussion." Infant baptism is altogether traditionary, &c. Dr. Stock then stated some interesting facts and anecdotes connected with his recent visit to America. Mr. Prout observed —We have God's revealed purpose and his gracious promise to encourage us, but the intermediate duty of earnestly sowing the seed must not be overlooked. The Reformers were not altogether clear of Popery. Brother Oncken and others have been the instruments of working out a still grander reformation. The fourth resolution was moved by E. J. Oliver, Esq., and seconded by Mr. J. Woolscott: "That the cordial thanks of this meeting be presented to J. H. Hopkins, Esq., for his kindness in presiding on this occasion."

THE BIBLE TRANSLATION SOCIETY.

THE annual meeting of this society was held on Monday evening, April 27th, at Kingsgate Chapel, Holborn; Henry Kelsall Esq., of Rochdale, presided.

The Secretary (the Rev. A. Powell) read the report of the committee. It stated that the society, with others, had suffered from the depression of trade, yet it had been well sustained and the statement showed an extending interest in the object of the society. The funds had been aided by two legacies, and the Rev. S. Blackmore, of Eardisland, had presented a donation of £100 "as an expression of devout gratitude on his attaining his 70th birthday." The income of the society from all sources during the year amounted to £1,654 18s. 1d., being about £110 in excess of that of last year. The sum of £1,000 had during the year been paid to the Baptist Missionary Society in aid of the translations in Bengal and Upper India, and £100 to the General Baptist brethren in aid of the New Testament in Orlya. The balance carried forward to the next year is £35 15s. 11d. The sum of £700 is continued on loan at interest, waiting a favourable opportunity for securing a satisfactory translation of the Scriptures into the Chinese language. The communications received from the beloved brethren who were in different places engaged in the work of translation were in every respect satisfactory. An extract was read from the last annual report of the Calcutta Baptist Missionary Society on Biblical translations, which stated that a small type edition of the Bible in Bengali had been completed, of which three thousand copies had been printed. In Hindi, the printing of Mr. Parsons' translations of the New Testament were now all but completed. In a recent letter to Dr. Underhill Mr. Wenger said—"I have resumed my loved translation work, and made some progress with Jeremiah in Sanscrit, which is now advanced in manuscript to the 32nd chapter. I have also made preliminary corrections in the Bengali, and commenced revising the New Testament." Information of a gratifying character had been received from the Rev. J. Parsons, of Monghir, respecting the Hindi version of the New Testament, and extracts from Mr. Parsons' letter were read. It was the earnest wish of the committee that Mr. Parsons might be induced to continue and complete his translation of the whole Bible in Hindi. The Rev. John Buckley, of Cuttack, in a letter to the secretary of the General Baptist Missionary Society had written—"Much time was usefully spent in attending to our Bible and tract work. In regard to the special effort to circulate the Word of God in Orissa, it was reported that two agents had been chosen, and were now employed in this important work —one in the Cuttack and the other in the Piplee district. It was decided to print a second edition of selections

peculiar views. Ours is a special work: to present to the church and the world correct views of the will of Christ as to the constitution of his church and the ordinances of the gospel. With respect to Romanism, Ritualism, and Infidelity, we, as a denomination, could without blushing meet these confederated foes of Christ and his cause. In seconding the resolution, Mr. Harvey said—If ever we had occasion to sing heartily

"Praise God from whom all blessings flow,"

it becomes us especially to do so to-night. I do not remember such a gathering as this, or listening at any former meeting to such a report as that presented this evening. I am in the position of an old tradesman who gives the following counsel to the young:—"Think well of all the articles in your shop, and endeavour to get all others to think well of them too." Our design and object is to help all other kindred societies, but especially to do what they must necessarily leave undone. The instances of direct conversion are very encouraging. Some short time ago a sailor showed me a medal given to him as a memorial of his having saved six individuals from drowning. I took the opportunity of asking him, "Are you saved yourself?" Permit me to press the same question upon every one present on this interesting occasion. The collector, Mr. Whitehead, here briefly acknowledged his sense of obligation and sincere thanks for the very kind and brotherly reception given to him in his various travels in England, Scotland, and Wales. A collection was then made amounting to £7 4s. The second resolution, moved by Rev. W. T. Henderson, of Devonshire Square, seconded by Dr. Price, of Aberdare, and carried unanimously:—"That this meeting, deploring the increasing conformity to Romanism in the professing Church, and the tendency to infidelity in the world, earnestly prays for the outpouring of the Holy Spirit on the Christian Church generally, and for his blessing on the operations of the Baptist Tract Society in particular." Mr. Henderson said:—I appear with some degree of diffidence, as a comparative stranger to this society. As far as my judgment goes, I think your tracts are eminently calculated to be useful. In connection with some remarks on Ritualism, Romanism, and the English Establishment, the speaker said: I have seen the mountebankism and heard the blasphemy of many in this metropolis, and yet these churches are often literally thronged with young people of both sexes. I have no faith in lordly commissions, or in any controlling authority within the Church. I know of only one cure for its manifold evils—its entire separation from the State. As to Infidelity, it must be confessed and deplored that the leading scientific men of the age are generally against the Bible, but let science pursue her inquiries honestly, and we can have no fear of the result, for "the Word of the Lord liveth and abideth for ever." Dr. Price, in the course of a most earnest and encouraging address, observed:—We are not much troubled either with Romanism or Ritualism in Wales—the air does not seem to agree with either. We never did belong to Rome or submit to its authority. It is true we have had two or three attempts to introduce the thin end of the wedge, but the attempts have failed. I believe there is not a single Welshman among the priests of the Roman Church, and I only know of one Welshman who has joined that Church. We have also very little infidelity, we have no leading infidels, no avowed infidel publications such as those common in England. We in Wales are Baptists indeed, and we are very thankful to be able to say that while the increase in the churches of our denomination in England is declared to be five per church, the average increase in Wales is twenty per church. The third resolution moved by John Stock, LL.D. of Devonport, and seconded by the Rev. Peter Prout, "that this meeting, believing that the earth shall be filled with the knowledge of the Lord, rejoices in the prospect of the dissemination of gospel truth in countries where Popery has hitherto reigned, and fervently prays for the Divine

blessing on this branch of the labours of the Baptist Tract Society." Dr. Stock observed—As one of the founders and fathers of this institution, I fully approve of the proposition respecting an annual meeting of the members previous to the public meeting. Many years ago, in the beginning of my pastoral labours, I was brought into contact with a Roman Catholic priest, but when he found out I was a Baptist he declined to enter into discussion, "because," he said, "we have no common ground on which to carry on a discussion." Infant baptism is altogether traditionary, &c. Dr. Stock then stated some interesting facts and anecdotes connected with his recent visit to America. Mr. Prout observed —We have God's revealed purpose and his gracious promise to encourage us, but the intermediate duty of earnestly sowing the seed must not be overlooked. The Reformers were not altogether clear of Popery. Brother Oncken and others have been the instruments of working out a still grander reformation. The fourth resolution was moved by E. J. Oliver, Esq., and seconded by Mr. J. Woolacott: "That the cordial thanks of this meeting be presented to J. H. Hopkins, Esq., for his kindness in presiding on this occasion."

THE BIBLE TRANSLATION SOCIETY.

THE annual meeting of this society was held on Monday evening, April 27th, at Kingsgate Chapel, Holborn; Henry Kelsall Esq., of Rochdale, presided.

The Secretary (the Rev. A. Powell) read the report of the committee. It stated that the society, with others, had suffered from the depression of trade, yet it had been well sustained and the statement showed an extending interest in the object of the society. The funds had been aided by two legacies, and the Rev. S. Blackmore, of Eardisland, had presented a donation of £100 "as an expression of devout gratitude on his attaining his 70th birthday." The income of the society from all sources during the year amounted to £1,654 18s. 1d., being about £110 in excess of that of last year. The sum of £1,000 had during the year been paid to the Baptist Missionary Society in aid of the translations in Bengal and Upper India, and £100 to the General Baptist brethren in aid of the New Testament in Orlya. The balance carried forward to the next year is £35 15s. 11d. The sum of £700 is continued on loan at interest, waiting a favourable opportunity for securing a satisfactory translation of the Scriptures into the Chinese language. The communications received from the beloved brethren who were in different places engaged in the work of translation were in every respect satisfactory. An extract was read from the last annual report of the Calcutta Baptist Missionary Society on Biblical translations, which stated that a small type edition of the Bible in Bengali had been completed, of which three thousand copies had been printed. In Hindi, the printing of Mr. Parsons' translations of the New Testament were now all but completed. In a recent letter to Dr. Underhill Mr. Wenger said—"I have resumed my loved translation work, and made some progress with Jeremiah in Sanscrit, which is now advanced in manuscript to the 32nd chapter. I have also made preliminary corrections in the Bengali, and commenced revising the New Testament." Information of a gratifying character had been received from the Rev. J. Parsons, of Monghir, respecting the Hindi version of the New Testament, and extracts from Mr. Parsons' letter were read. It was the earnest wish of the committee that Mr. Parsons might be induced to continue and complete his translation of the whole Bible in Hindi. The Rev. John Buckley, of Cuttack, in a letter to the secretary of the General Baptist Missionary Society had written—"Much time was usefully spent in attending to our Bible and tract work. In regard to the special effort to circulate the Word of God in Orissa, it was reported that two agents had been chosen, and were now employed in this important work —one in the Cuttack and the other in the Piplee district. It was decided to print a second edition of selections

from the Scriptures. It is nearly twenty years since this useful work was printed, and only a few copies remain." In addition to this extract the Rev. W. Pike remarks:—"With 1,500 famine orphans to train and educate in Orissa, in addition to their ordinary engagements, the missionaries will certainly want, and that speedily, larger supplies of Orissa New Testaments. The last edition was only 1,500 altogether." The Rev. Chas. Carter, of Ceylon, who has been in England some time, writes to Dr. Underhill that he had to report the translation of the latter half of Exodus, the book of Leviticus, the last seventy-three Psalms, and the books of Ezekiel and Hosea. He had still to translate the books of Numbers, Job, Proverbs, Ecclesiastes, Song of Solomon, and eleven of the minor Prophets. A duplicate of all that had been translated except Hosea, had been sent to Ceylon, and arrived at its destination in safety on the 10th of March last. Mr. Carter was now on his way to America, where he hoped to finish the translation in twelve or fourteen months, and then, after a few months rest, to return to Leghorn to revise and carry the work through the press. He desired and prayed that he might be permitted to finish the work, and see it in the hands of the Singhalese people. The committee regretted to state that Mr. Saker had been necessitated, through serious illness, to leave the western coast of Africa, and to return to England. Last year the committee had voted £50 to assist the Rev. J. G. Oncken and his brethren in distributing the Danish version of the New Testament on the Continent, and were now able to state that 3,816 copies of the Danish New Testament had been sent to different places. The Rev. J. Goble, of the American Mission at Yokohama, in Japan, pleads, and has pleaded long, for assistance in the printing and circulation of his translation into Japanese. Dr. Wyckoff, secretary of the American Bible Union, speaks in the highest terms of the character of both the translator and his translation, expresses the regret felt by the committee of that society that other claims so press upon their funds as to incapacitate them affording him the assistance he needs, and earnestly recommends his application. The committee trusted that the liberality of their friends would enable them to make a grant in this case. Other applications had been received, and were mentioned because the committee considered that they showed by their very nature the importance and value of a society whose object was to aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society had withdrawn its assistance, on the ground that the words relating to the ordinance of baptism had been translated by terms signifying "immersion"; and further to aid in producing and circulating other versions of the Word of God similarly faithful and complete. "That object was becoming more and more widely appreciated. In conclusion, the committee presented their sincere thanks to every minister, deacon, and member of the churches who had aided the objects of the society. They solicited the continuance of their kind services, and especially entreated their prayers for the Divine blessing on the translators, and on the Word of God issued among the heathen. They desired also to inform them that the Memorials presented at different times to the committee of the British and Foreign Bible Society, with a preface by Dr. Underhill, were now in the press, and would be published as soon as practicable. The committee had been induced to take this step by numerous expressions of desire for information suited to the inquiries of the younger members and ministers of our churches, whose interest and generous aid in behalf of the society, they feel assured, will be thereby promoted. Dr. Steane then read the financial statement. The total income for the year was £1,654 18s. 1d., of which £1,000 had been voted to the Baptist Mission, and £100 in aid of the version for Orissa. The meeting was afterwards addressed by the Rev. G. Kerry, of Calcutta, W. Bailey, of Berhampore, and J. P. Chown, of Bradford.—*From The Freeman.*

DR. GOTCH ON THE PRINCIPLES OF THE BAPTISTS.

Dr. Gotch in his admirable paper recently read before the Baptist Union, refers as follows to the relations which Baptists sustain to the question of Church and State.

"Let us now change our point of view from the political to the religious. How ought the Church of Christ to look upon establishments? Should it accept the patronage and submit to the control of the State—or, at least, may it legitimately do so if it see fit? The largest section of the Christian community in this country answers that it should. Other sections will, I think, agree that it may. Others, again, as far as I see, whatever may be their views of the impolicy or impropriety of the Establishment, are nevertheless in a position that will warrant their entertaining the question if they choose, without abandoning their denominational principles. It appears to me that our distinctive principles are irreconcilable with State alliance, and that we are the only denomination of Christians who thus, from the very nature of the case, are obliged to refuse such alliance. Episcopalians can and do accept it. Presbyterians can and do. Wesleyans could; and I suppose many of them would, if the alliance were such as to secure, in their judgment, practical freedom of action. The Society of Friends, I think, could. The Independents, as a body, certainly at the present time would not, but I do not see that their principles preclude their entertaining the question. I think our principles do preclude our entertaining it. What, then, is the difference? Precisely that which distinguishes us from all the other denominations, that which we may call the principle of individuality.

"It belongs to the very essence of our creed that Christianity is simply and solely personal. A Christian nation, as distinct from the individual Christians that compose the nation, is from our point of view an impossibility. A Christian family, as distinct from the individual Christians that compose the family, is equally impossible. In the case of all, or nearly all, Pædo-Baptists the children of church members have some status more or less definite in the Church, and thus the Church appears to the eye of the statesman a more stable body. With us the children of church members become connected with the Church only by their own voluntary act. If they do not become members of it, they do not by this omission forfeit any church privilege which they once enjoyed. To the statesman, then, the Baptist denomination will scarcely realise the notion of being a section of the National Church, since that large class which from a State point of view belongs to the denomination, and which is growing up under its teaching and becoming imbued with its principles, has in truth no status in our churches, and, therefore, cannot belong to the National Church, however comprehensive it be made: whilst, on the other side, the members of Baptist churches, from their very principle of individualism, will be more likely than any other denomination to resent the control, however gentle it may be, which the State exercises. Thus it seems to me that our principles place us at a further distance from the possibility of our forming part of a comprehensive National Church than those of any other denomination place them.

"I should be extremely sorry to be misunderstood as asserting that we are more consistent or more earnest opponents of a State Church than Christians of many other denominations are, than the Congregationalists or than the Free Presbyterian churches. In the present condition of things there can be no question that the voluntary principle finds many and perhaps the majority of its most earnest and successful advocates in these communions. What, however, would be the effect on them or on ourselves of a large and liberal extension of the national Church, how far such an extension is possible, how far if at all it would be beneficial, how far prejudicial to the real interests of Christianity are questions we can by no means answer with certainty. But in all likelihood they will in the course of events come to be answered before

many years are gone by, and we ought to prepare ourselves now to answer them by an intelligent apprehension of the principles we hold and of their consequences."

The following comment on the above taken from the English Independent we respectfully commend to the attention of the worthy Doctor and others whom it may concern.

"But there is this additional inconsistency in Dr. Gotch's argument. He plainly forgets that the Baptist churches have, to a great extent, abandoned the principle of close communion, and have admitted to their fellowship numbers of persons infected with the error that children are very dear to the Redeemer of the world, and ought to be very dear to His churches. And in proportion as that principle extends, is it not evident that the testimony of the denomination will loose its distinctive force, and the Baptists will enjoy no appreciable advantages in the conflict with the State above the Independents."

GOSPEL OAK FIELDS BAPTIST CHURCH, ALBERT HALL, MALDEN-ROAD.

THE annual meeting of this church was held on Monday evening, April 27th. Rev. James Webb, pastor of the church, presided. Rev. F. Heisig, of the German Baptist Church, in Whitechapel, engaged in prayer. Mr. Wilkin, as superintendent of the Sunday school, read a very encouraging report of that institution. Suitable and excellent addresses were then delivered by Rev. A. Towell, of Blandford; Rev. Dr. Stock, of Devonport; Rev. T. Pottenger, and Rev. D. Wassell, of Bath.

GLAMORGAN BAPTIST ASSOCIATION.

THE quarterly meeting of the Glamorgan Welsh Baptist Association was held at Cowbridge on the 6th and 7th of May. The conference was held at two o'clock p.m. on the first day, when about fifty ministers and delegates met together to transact the affairs of the denomination in the county, &c. The following resolutions, amongst others, were adopted:—1. That the conference is desirous that the committee of the Baptist Tract Society should communicate with the committee of the Welsh Publication Society, in order to devise a plan for the distribution of tracts throughout the Principality. 2. That a letter of condolence be sent from this conference to her gracious Majesty the Queen on her recent trouble in consequence of the attempt made on the life of his Royal Highness the Duke of Edinburgh. 3. That a petition be sent to the House of Commons in favour of Mr. Gladstone's Resolutions.

BAPTIST CHURCH, KILMARNOCK.

Owing to the depressed state of trade, we understand that our Baptist friends think it wise not to push their building project at present, although everything is ready for commencing the undertaking. As their aim is to open the building free from debt, they prefer waiting till trade revives somewhat, and, in the meantime, have taken a short lease of the New Temperance Hall.

A SMALL CONGREGATION.

THERE is in the diocese of Cork a parish called Nathlash, in which the Protestant population amounts to one man. There is a church, and an incumbent of £200 a year; the church is yearly repaired, so that the expense for four years ending 1865 amounted to £113 9s. 3d., and the expenses for church requisites average £18 a year. Now, if it is our duty to send missionaries (Protestant) where they are most wanted, there is hardly any part where they are more wanted than at Nathlash. In the same diocese we pay £386 a year to the incumbent of Killaspugmullane, and the parish contains no Protestants; £179 a year to the incumbent of Aglishdrinagh, with no Protestants; £213 a year to the incumbent of Kilteskin, with no Protestants.

MARRIAGES.

KAY—BAMFORD.—April 25th, at the Baptist Chapel, New-lane, Oswaldtwistle; by the Rev. P. Prout, of

Haslingden, Mr. Thomas Kay, of Haslingden, to Miss Mary Ann Bamford, of Oswaldtwistle.

DEWHURST—LAMBERT.—April 29th, at the Baptist Chapel, Pleasant-street, Haslingden; by the Rev. B. B. Davis, Mr. Andrew Dewhurst, of Haslingden, to Miss Mary Jane Lambert, of Rawtenstall.

DEATH.

JOHN BREARLEY formerly of Great Howard, and late of Victoria Place, Rochdale, was called by the grace of God to the knowledge of himself as a sinner needing mercy and forgiveness of his sins through the blood and righteousness of God's Son. The means of his attaining this inestimable blessing was by the Holy Ghost leading him to read the sixth chapter of St. John's gospel, and opening the eyes of his understanding to the believing reception of its truths. When he was nineteen years of age he made a solemn profession of his faith and obedience to the Lord Jesus in baptism in the presence of many witnesses, on Lord's Day morning, April 7th, 1833, the rite being administered by the Venerable Stephens, the pastor of the church in West-street, for whom he had a high regard. For many years he attended, in turn, a country school connected with the church and school at West-street—this was performed with much cheerfulness through all weathers, the journey long and the roads bad after the hard labour and toils of the week's employ. Whatever he set his hand to he performed with the utmost steadfastness and fidelity. His employers for twenty-nine years (and for twenty-four of those years he walked to and from his work four miles a day), he served in all good conscience and uprightness. He long grappled with poverty, having for many years the care of his afflicted parents, and his mother is still left a charge. He was in person tall and strong, of a pleasant countenance, of intelligence clear and quick. He was a man of the Word of God and prayer, and often entreated that he might be saved from self-deception. He delighted in the doctrines of grace, and was a stedfast supporter and admirer of those who preached them, and particularly of the President of Chamber Hall College—Rev. H. Dowson, and its secretary Rev. Joseph Harvey. Of late he was systematic in his way of laying by in store for the Lord that he might have it ready to give for the maintenance of Divine worship on the Lord's Day and benevolent objects connected with the cause of God and truth. He has told the writer how sweet a thing it was to have it ready and willing to give. He desired that Mr. Harvey should be brought to see him (who was that day supplying at the Lyceum), that he might give him his ten shillings subscription for the College. This was the day before his departure. He and his wife left the people at West-street about four years ago through the want of a more profitable ministry and attended at the Baptist chapel, Drake-street (Mr. Pitts) till the people who left West-street on the Communion question were in November, 1866, formed into a church, and then with all their heart and soul they joined in fellowship and communion with the newly formed church in the Lyceum, on the 8th of January, 1867, and from that day to his last he had the greatest satisfaction of mind in the deed he had done. He was regular and devout in his attendance—he was at the Thursday evening prayer meeting preceding the day he fell sick, and afterwards set his house in order feeling satisfied that his work was done and that soon he should be present with the Lord. All throughout, he endured his extreme pain of body without one murmuring word; his wife thought he had been rambling a little and was telling the doctor, and he hearing her said, "Whatever I may have been doing I am right with Christ." To his friends who visited him he wished to know or hear or speak of nothing but Christ Jesus his Lord, of whom he constantly affirmed that he was very precious to his soul. He was ready to give a reason of the hope within him to all who asked him of his state. Three days before he left this world an intimate friend asked him if he still was happy. He replied, "I am happy, and I can tell